motions, made without the advertency of the Soul, and ſometimes even againſt the will of the Soul.

Then he proceeds to teach, How *Senſe* may be aſcribed to Brutes; but yet adds, that Senſe conſiſts not in the motion of Corporeal organs, but in Perception; and that corporeal motion may be had without Senſe; and that thoſe do greatly miſtake, who from outward actions conclude, that Brutes do *ſentire*, as we do. Where he diſcuſſes Dr. *Willis*'s opinion concerning the Soul and Knowledge of Brutes.

Having thus diſcourſed, that Brutes are deſtitute of Senſe and Perception, and that no knowledge at all is to be found in their operations, and conſequently that the well-contrived ſtructure of the parts, and the exact direction of the Animal ſpirits through certain and determinat paſſages, may and muſt perform all their actions; He deſcends to particulars, and labors to make it manifeſt, that all the Actions of Animals may be explain'd mechanically. Where he ſhews, how *Bees* make their cells ſo elegantly; whence comes the diverſity of actions in Brutes; their kindneſs and averſion; their generation; their care of themſelves; their ſeeming doubtfulneſs, craft, (eſpecially that in Foxes,) docilneſs in Doggs, Elephants, &c. their underſtanding of human ſpeech, and ſeeming faculty of ſpeaking to one another, &c. Where many things occurr that ſeem to deſerve our conſideration.

ERRATA.

Pag. 269. l. 17. r. *above* for, *above* 3. p. 273. l. 22. del. *of rencontre.*

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